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AUTHOR Hernandez, Norma G.
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ABSTRACT

This paper, which focuses on competencies needed to teach in a culturally diverse society, discusses three basic goals that are acceptable to a wide range of individuals, describes a model that is designed to provide instructional experiences that enable teachers to understand and respect different value systems, and discusses why competency-based teacher education (CBTE) should be used to teach in a culturally pluralistic society. The goals, which can be interpreted as specific behaviors by educational groups interested in working in various settings, include the following: (a) recognizing the importance of cultural identification to the development of a strong sense of individual identity, (b) recognizing that a student's first language is a positive factor in learning, and (c) recognizing that a student's heritage must be preserved. Next, the model of the sociocultural component for training teachers at the University of Texas is discussed. Finally, reasons why CBTE should be used as a strategy in multicultural education are discussed. They include the following: (a) CBTE recognizes individual differences as positive factors in learning; (b) CBTE offers accountability in relation to multicultural education; (c) CBTE has a wide range of sources that a systems approach requires in terms of input; and (d) CBTE presents a vehicle for reform in terms of affective feedback and mastery learning. A 19-item bibliography is included. (PD)

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MULTICULTURAL EDUCATION AND CBTE: A VEHICLE FOR REFORM

Norma G. Hernandez

The University of Texas at El Paso

At this point in time when the field of education concerns itself with whether the concept of public school education is a viable means for meeting the needs of "schooling" the coming generations in the form that society demands, and in particular, whether teachers are effective in facilitating this "schooling," Competency-Based Teacher Education provides a means by which the latter of the two ideas can be investigated. CBTE in this paper means that approach to teacher preparation in which a set of valued abilities, relative to a teacher's role, have been identified and made public, that a set of alternative strategies that facilitate the acquisition of these abilities has been designed and implemented and that a mode by which these competencies are assessed has been developed. Proponents of the CBTE concept claims that such an approach can be used as a vehicle to address the question of the teacher effectiveness.

Questions of the role and function of public education and teacher effectiveness have genesis in the area of educational foundations. Presently the definition of education, as well as its function, are undergoing change. The forces that exert pressure in the direction of change are social, political and economic. These forces, then, will determine the direction of the changes and ultimately the identification of the competencies that compose teacher education programs.

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Social forces are requiring that the entire process of American socialization be re-evaluated. The concept of the "melting pot" is losing ground, more ethical point of view - cultural pluralism. There is a call for reform to allow groups which heretofore had not participated in equal educational opportunities be permitted to influence and participate in educational decision-making. Political issues which also relate to the transfer of decision-making powers from one group to another, e.g., school board/ superintendent to professional associations, whites to blacks/browns, or economically advantaged to economically disadvantaged, are exerting their influence in the determination of the nature of present and future teacher education programs. Additionally, economic factors are forcing school districts to reconsider the cost-effectiveness of education in the light of educational goals which, at best, are fluid. State departments of education are concurrently considering the concept of accountability, also in relation to the cost- effectiveness of education.

There is an added dimension to these factors, however. The idea of cultural pluralism is having an impact in areas where the needs of disenfranchised groups are beginning to be met. The world is in a state of change and one change in particular is that of its new view of the role of culture in a diverse society. The concept of cultural pluralism has arisen out of a need to permit individuals their ethnic identity while simultaneously permitting them to function fully as members of the society at large; it is a view that encourages diversity while discouraging comparison of superior and inferior of alternate ways of viewing and living life. If schools accept the concept of cultural pluralism as a value to be taught,

then as Aragon says, the schools have "culturally deficient educators."[1] The majority of today's educators did not grow up in an era when cultural pluralism was valued - rather, it was greatly discouraged. In this light, educators may not have the flexibility, cognitively or affectively, to accept cultural pluralism as a value.

It is with this backdrop, then, that CBTE attempts to identify and describe programs which will prepare teachers to meet the needs of educating the children of a world characterized by diversity and change. One direction appears to be an immediate consequence of the action of the forces and pressures impinging on teacher education--teachers who can live with and be a part of diversity and change and, in turn, facilitate the achievement of these values to children and youth, must be prepared.

The flexibility teachers described above need calls for the following to be acquired, 1) knowledge of subject matter, 2) alternative strategies for presenting subject matter, 3) alternative skills for interacting with divergent groups, cultural, economic, and intellectual, 4) alternative skills for interacting with individuals who are members of groups that exert divergent influences in relation to values, customs and motivations, and 5) skills for self-actualization.

Lindsey claims that identified, valued abilities of an effective teacher in a CBTE program are to match as closely as possible the complexity of a teacher's role.[2] In attempting to identify these abilities, CBTE makes a number of assumptions. The first is that rational decision-making in the classroom may be subject to analysis. From such an analysis specific

abilities or competencies which may be termed elements of the teaching act, can be identified. CBTE claims that such elements can be taught as discrete and/or interrelated skills. A further assumption is made--that the prospective teacher has to integrate these skills into a whole, termed teaching style. This style is to be continuously modified as new inputs through experience and further study are acquired. The CBTE program, however, must provide opportunities for and facilitate the acquisition of the origins of an emergent style.

Other assumptions are made in CBTE--that individuals acquire an emergent style in a variety of ways and thus the format of a teacher education program must contain flexibility in terms of content, approach and time-frames. Furthermore, prospective teachers can be more successful if they are aware of the nature of desired outcomes and can participate in their identification. Thus, desired competencies need to be identified in advance of instruction and made public. The competencies must always be under systematic scrutiny for validity and relevance. A final assumption is that continuous evaluation of the total program needs to be made in relation to the sources from which the competencies are derived. Thus, groups that heretofore had not been heard relative to cultural needs, would become one source for input of competencies and also a checkpoint in terms of evaluation.

At this time educators are faced with the necessity to re-evaluate the whole of the educative process-from its foundations including definition and role of education to the specific methods for preparing prospective teachers. Society is forcing us to consider a number of new concepts such as culture in

In terms of competencies, then, what specific capabilities do all teachers need in order to work in a culturally pluralistic society? The answer lies in looking at broad goals that individuals and groups will have to restate in terms of alternative behaviors that are valid interpretations of those goals.

1. A belief that cultural diversity is a positive value in society.
2. A belief that a language other than English and a dialect other than standard English (as primary representatives of a culture or sub-culture) are positive values in society.
3. A belief that a positive, supportive response to an individual as a member of a particular cultural group will enhance both the teacher and student as persons and does not indicate a lack of committment on the part of the teacher to quality education.
4. A belief that different cultures have a right to exist and a commitment to encourage their expansion and incorporation into the mainstream of American socio-economic and political life.

To implement the goals listed above into a CBTE program, groups composed of educators, public school personnel, local community members and students must come together to agree on a wide range of alternative sets of behaviors that will serve as "evidence" of acquired competencies. Thus, goals stated at high levels of abstraction can be interpreted with validity by a set of behaviors that are relevant to that group of consumers.[5]

Given, then, that education is to accept the ideal of cultural pluralism as a goal of education, the concept of cultural pluralism needs to be incorporated into the conceptualization of the teacher's role, thereby increasing its complexity. The competencies to be derived from an analysis of this role will naturally emphasize the affective aspect of teacher education. In identifying competencies that are to match the teacher's role, descriptions independent of considerations of what the present role encompasses must be made. This will insure that desirable aspects of the role as now conceptualized will be included in addition to considerations reflecting the ideal of cultural pluralism. Additionally, the descriptions must incorporate implications from bodies of knowledge such as sociology, anthropology, psychology and philosophy which deal with concepts related to cultural diversity. Going further in this regard, Bernier and Davis state that "multi-cultural education cannot be grafted onto existing programs. It requires changes in value assumptions and the perceptual worlds of educators, and changes in institutional structures as well."[3]

The case for cultural pluralism has been made adequately and eloquently by a number of educators - Ramirez, Leyva, Arciniega, Lopez, Aragon, etc. The time is at hand when implications of this concept are explored and implementation carried forward. Lindsey states that if reason and observation provide a basis for claiming that certain behaviors are desirable, then those behaviors should be included in program planning.[4] Such is the case for cultural pluralism and multi-cultural and bilingual education. Attitudes of acceptance and support for cultural diversity have been termed desirable by national groups,* at least. The implementation stage is upon us. One place to begin is in teacher education.

*AACTE, National Council of Teachers of English, etc.

sets of values, mores and customs can exist in one large society. Which set of values, etc. is to be chosen to be "instilled" in children and youth? Obviously public education can no longer refuse to address itself to this question. A number of alternatives have been suggested. One for example, is that parents be paid by the government through a voucher system to send their children to schools of their choice that could have specific intellectual, ethnic and vocational orientations. In such a system the role of the teacher is clear- to assist the students in acquiring the sets of values established by the governing bodies of that institution.

Another view is to have open education in which the primary mode of instruction is that of exploration, inquiry and making of value judgments after study and consideration. In the latter alternative it is assumed that children of diverse backgrounds would mingle in study to explore the possibilities that are available. In such a setting entire value systems can be explored, analyzed, and evaluated by students. In this setting the role of the teacher is as organizer of resources, and facilitator of inquiry. The teacher is not amoral in this case; on the contrary, the teacher is a moral individual who can defend his/her system of values while accepting other's values and as such serves as a model for the young. It is this latter alternative which in the long run, I believe, will provide the kinds of experiences needed for children to develop the flexibility required to live full lives in a dynamic society. Using this description of the function of education, the role of the teacher can be described in part as a facilitator of the acquisition of value systems consonant with a student's ethnic, cultural and linguistic background.

a diverse society and accountability in education in the reformulation of function and goals of education. The concept of CBTE because of the nature of its emergence and its assumptions, emphasizing a systems approach may be an ideal vehicle by which education can reform itself and solve some of the problems related to multicultural education.

Competencies related to a culturally diverse society

Bearing in mind the statement above relative to the forces which have given impetus to CBTE, and the assumptions that are inherent in such a program, the purpose of this paper is 1) to restate the necessity for attending to the basic needs of minorities relative to cultural identity and full participation in the social, economic and political life of the society, and 2) to explore alternatives that CBTE can bring to bear in the development of multicultural education. This will be done by considering the identification and selection of competencies needed by teachers in a culturally diverse society and the implications of such training programs for the general picture of education.

In order to go about the task of identification of competencies needed by teachers in a culturally diverse society, one question that needs to be addressed is that of a determination of the function of education and the teacher's role in relation to it. If the function of education is to "instill in the young" the values, mores and customs of a society, one needs to pause in contemplation of what its function is in a culturally diverse society. Is the teacher's role to continue as one of an important agent and exemplary model in the acquisition of a set of values, mores, customs, etc.? Cultural pluralism implies that different and, perhaps, differing

Generally speaking, competencies related to a culturally diverse society are those which describe a well-adjusted, flexible supportive individual who can accept others' points of view about life and living. CBTE claims that such teachers can be prepared in an environment where the desired traits are reflected in the assumptions and structure of a teacher education program.

Competencies related to teaching children who are culturally different.

The identification of competencies needed by teachers who work with children who belong to an identifiable cultural minority group can be made by again considering the role of a teacher who accepts cultural democracy as a positive value. A number of competencies that address specific skills not required, perhaps, of teachers who work with specific cultural groups can be identified. These competencies are stated as goals that can be interpreted as specific behaviors by educational groups interested in working in a particular cultural, socio-economic, political setting.

A list of goals that can be translated into specific competencies include the following:

1) A belief that cultural identification is a positive factor in the development of well-adjusted, self-actualizing, open personality,
2) A belief that the development of a student's first language is a positive factor in learning and academic achievement,
3) A belief that a student's heritage exhibited by his/her first language, or dialect, must be preserved as a personal right.

The first goal of recognition of the importance of cultural identification to the development of a strong sense of individual identity[6] is of primary importance. Thus, a teacher who recognizes this relationship also understands that ". . . culture is created in the developing child by the environment. . ."[7] and uses this principle in the decision-making process related to classroom management and instruction. The translation of this goal into specific behaviors needs to be done by local groups of parents and professional educators. This translation must be done at the local level to insure that the particular idiosyncrasies of a community are addressed. Lopez claims that there is much cultural diversity within the Mexican-American minority group.[8] The group with most validity for making curriculum decisions and other choices, such as the translations of the goals stated, is the one at the local community level.

The translation of this goal could conceivably include the following teacher behaviors 1) supporting and encouraging the use of a student's first language or dialect in instruction, 2) including familiar items as referents in the child's curriculum, 3) knowledge of cultural values in family, religious and social relations and their implementation in decision-making, e.g., observance of holidays, rites, etc.

The second goal relates to the first in that language and culture are intimately related. The second goal is that a teacher of a linguistically different student recognize that the student has control of "a fully formed grammatical system".[9] This recognition is important in assisting a teacher develop a positive attitude toward the students.

A belief that language is deficient encourages a belief that intelligence is also deficient. A teacher's expectation of student achievement is less if he/she believes studen re not intelligent enough to learn a language. They have learned a language. It may not be the one the teacher understands, however. This lack of confidence is demonstrated in the predominance of cognitively low order tasks required of most Mexican American students as reported by the Civil Rights Commission.[10]

Te second goal can be translated in a number of ways. One translation of course, is that bilingual or bidialectal children be taught by bilingual and bidialectal teachers. Another way which can be implemented along with the first is that the curricular materials reflect the "other" language or dialect. In the case of a second language, e.g., Spanish, curriculum materials must be conceptualized in Spanish and not be mere translations from the English.

In relation to the importance of a first language to further learning the Executive Committee on the Conference on College Composition and Communication of the NCTE in 1972, passed the following resolution.

> We affirm the students' right to their own patterns and varieties of language--the dialects of their nurture or whatever dialects in which they find their own identity and style. Language scholars long ago denied that the myth of a standard American dialect has any validity. The claim that any one dialect is unacceptable amounts to an attempt of one social group to exert its dominance over another. Such a claim leads to false advice for speakers and writers, and immoral advice for humans. A nation proud of its diverse heritage and its cultural and racial variety will preserve its heritage of dialects. We affirm strongly that teachers must have the experiences and training that will enable them to respect diversity and uphold the right of students to their own language.

This resolution was passed in response to considerations of a different point of view relative to the function of education in the teaching of English. Is the function of education to erase differences or to urge creativity and individuality in the arts and sciences? Is emphasis on uniformity to be a major consideration in teaching English or is appropriate effective and precise communication to be one of the primary goals of education? Parent and educator groups will have to answer these questions within the socio-cultural contexts of their communities.

The third goal is stated in the last sentence in the statement of the committee on the CCCC Statement: We affirm strongly that teachers must have the experiences and training that will enable them to respect diversity and uphold the right of students to their own language. This last goal addresses itself directly to the functions of teacher education institutions in relation to cultural pluralism. How can teacher training institutions prepare such teachers? In the first place Colleges of Teacher Education must provide within their core programs processes by which such experiences and skills can be obtained. One model is to provide students opportunities to interact with members of a culture different from their own, in circumstances and environments that reflect the "other" culture. This model which is being implemented at the University of Texas at El Paso addresses the goals listed above through the use of a core program which includes the Professional-Technical, Psycho-Personal and Socio-Cultural cores and Field Experiences. The Socio-Cultural core addresses itself to developing competencies relative

to positive attitudes toward cultural pluralism and specific skills needed in bilingual education. The Socio-Cultural core as designed in this model makes a number of assumptions. The program, planned to provide instructional experiences, is implemented through a series of modules, field experiences, 1-1 sessions with instructors and small group seminars.

Postulates for the Socio-Cultural Component

1. Effective teachers who work with children from diverse cultural backgrounds are sensitive to and empathetic towards the students' values derived from these cultures.
2. Sensitivity and empathy for other cultures is fostered by a program which includes levels of awareness, committment and internalization in which prospective teachers move from one level to the other via cognitive, affective and experiential dimensions of the program.
3. Sensitivity and empathy for other cultures is fostered via educational experiences encompassing cognitive as well as experiential activities which bring the prospective teacher face-to-face with his students' world.
4. Sensitivity and empathy for other cultures is fostered via opportunities in the affective domain for prospective teachers to reflect upon feelings induced by experiences they have undergone in examining a culture different from their own.
5. Sensitivity and empathy for other cultures is fostered by reflection on cognitive input and personal experiences undergone relative to a different culture and the externalization of these feelings and ideas to persons who have similar goals.

The assumptions listed above can also be viewed as goals in the definition of teacher effectiveness as it relates to teaching children of a culturally diverse society. The main assumption made is that humans can become accepting of another culture through experiences involving interactions with the culture and its representatives. Additionally, confronting their own feelings, expressing them and exploring other ideas and feelings in relation to other humans who have similar goals will allow a person the opportunity to reevaluate his/her own value system.

In such a training program the goal is not to replace one value system or culture for another, but rather to have prospective teachers learn their own culture better and enhance their value system by being supportive of and encouraging the growth and expansion of other cultures. Therefore, if teacher effectiveness is dependent on sensitivity and empathy to a student's cultural values, this sensitivity and empathy become goals in a teacher education program to be achieved by the field experiences, encounters, dialogue, etc. A CBTE program is charged with the responsibility of translating the goals stated above into specific competencies.

An observation needs to be made in relation to the assumptions stated above. Humans are diverse and unpredictable. Not all individuals will react to the program outlined above as expected. It is entirely possible that for some individuals the process of encountering one's feelings, externalizing them, putting them on display, as it were, may have the opposite effect of developing open, accepting attitudes. The knowledge gleaned from such a program in which the results of studying

carefully kept records, case studies, etc., will indicate what programs work with particular individuals and the degree to which the expected outcomes are achieved. CBTE has as one assumption that a continuous evaluation of the program is to be made. If the expected outcomes are not realized, the program will be modified accordingly. Again, it is important at this point to begin to implement those aspects of multi-cultural education to which logic and experience assign a measure of credibility and attempt to bring about the desired change.

A second comments needs to be made relative to the needs of teachers working with children who are culturally different. Lopez[11] has made this observation, but it bears repeating in relation to a list of competencies on cultural pluralism. In attempting to develop awareness and sensitivity to a culture in persons from another culture educational programs may tend to go a route of well-intended but superficially considered designs for curriculum materials and instructional techniques for "children from ethnic minorities in terms of neatly packaged ethnic-cultural models." (11, p.279) For example, superficial knowledge of Ramirez'[12] work on Field/Indpendence - Field/Dependence models, may well set loose a belief that all Mexican-American children learn best from a global, humanistic-oriented, personal reward, curriculum instruction model, as opposed to an analytic, objective, materialistic reward, approach. The use of Ramirez' model requires in-depth study of the foundations of curriculum development as well as Witkins'[13] concept of cognitive style. A teacher education insititution would require that prospective teachers

be aware of and skillful in the use of the cognitive style model but also know its limitations and implications relative to ethnic stereotyping.

Another observation made by Leyba is germane to the identification of competencies for teachers. Mexican Americans, for example, exhibit cultural plurality among themselves. Educators, therefore need to be aware that undifferentiated ethnic and cultural paradigms cannot be used equivalently in various communities. Values and customs accepted in one part of the country cannot be imported elsewhere to be confused with local realities.[14] The need for local, collaborative efforts of community and educators for identifying specific competencies in relation to local values, etc. . is again stressed.

Competencies to be achieved by teachers of children who are culturally different must be couched in terms of broad goals, acceptable to a wide range of individuals. The translation of the goals into competencies and specific attitudes and behaviors are the task of groups at a local level. It is the local community group which has the credibility to make the translation effective.

CBTE As A Strategy In Multicultural Education

Like other educational movements that have held sway, left their imprint and moved off the scene to be replaced by another force, CBTE must be viewed as a "transitional model for establishing teacher education on a firm theoretical base ultimately directed to the improved delivery of educational services," (15) While CBTE has currency, however, it holds promise to the concept of multicultural education in a number of ways -- one being in its committement to improve delivery of educational services. Certainly, there is much improvement to be made in the delivery of educational services to minority groups. If there is a recognized need for restructuring our educational system, CBTE can be the vehicle for that reform in colleges of teacher education.

In relation to multicultural education CBTE offers a number of specific possibilities for the improvement of education for minority groups. The first, of course, is that CBTE recognizes individual differences as positive factors in learning and not as problems. In terms of this assumption and its structure of flexibility, CBTE provides opportunities for the development of alternative strategies in teacher education. This point of view is completely in accord with the concept of multicultural education. Additionally, since cultural pluralism is a concept that extends an individual's right to choose among alternatives, CBTE can be designed to prepare teachers in an environment that fosters availability of viable cultural alternatives. CBTE can, itself, be a model to reflect the kind

of learning environment that enhances freedom of choice and provides a wide range of viable alternatives which are a practical and ethical necessity.

Another promise held out by CBTE to multicultural education is in the wide range of sources that a systems approach requires in terms of input. In the case of multicultural education, input relative to a definition of education and its desired outcomes comes from sources not heeded in the past. The implementation of the concept of parity which calls for collaborative input from teacher educators, public schools, the organized teaching profession and the local community will undoubtedly strengthen the validity and credibility of the statements of expected outcomes in teacher education.

Another promise that CBTE holds to multicultural education is in relation to accountability. A teacher education program that includes ethnic studies aspects as a response to minority group needs does not mean that the program is committed to cultural pluralism. If a program, however, is competency-based and claims to include cultural pluralism as a basis for a number of its expected outcomes, it becomes a matter of asking that the program be constantly under review for validity and relevance. Only those teacher behaviors that have the highest probability for producing desired results as suggested by the best theories of learning and instruction, research results and considered opinions are incorporated. The externalization of assumptions under which desired outcomes are determined increases the probability for achieving accountability in that directions taken in a program are deliberate

and systematic, rather than whimsical and at random. Thus, the fact that desired outcomes are made public in advance extends opportunities for collaborative participation and increases the probabilities for success in the improvement of educational services rendered.

It is in relation to an opportunity for reform that the final point is made. Certainly it is recognized that public schools need reform and in the same measure, institutions of teacher education. In an era when results of educational research are plentiful and opportunity for correcting erroneous understandings and invalid assumptions is propitious, CBTE presents a vehicle by which this reform can be made. Two concepts that lend themselves to the concept of CBTE and especially in relation to multicultural education, come to mind. One is that of effectiveness of feedback. McKeachie claims that concepts of learning theory, especially in relation to reinforcement, have not proved successful, in part, because feedback that constitutes an important part of academic reinforcement emphasizes cognitive aspects and has neglected affective aspects.[16] CBTE postulates the need for feedback relative to the achievement of stated goals. Additionally, multicultural education postulates the need for creative approaches for the development of positive attitudes of warmth, support, and understanding in prospective teachers toward all children. The implication of this approach is that an extraordinary emphasis, not seen in the past, on affective aspects of teaching and learning must be made. As stated previously, pre-service teachers must be given opportunities to identify feelings, confront them and be skilled in using them in an expanded theory of learning which includes cognition and

affect. In this respect, then, multicultural education can be couched in terms of developing affective aspects of education to the benefit and enhancement of all students.

A second concept in relation to improved educational services and the opportunity for reform is that of mastery learning. Bloom refers to a subject only little discussed in the recent past but which is receiving renewed attention today.[17] This is the concept of mastery learning. Mastery learning consists of approaching instruction systematically so as to give students help when and where necessary to overcome learning difficulties and sufficient time to achieve mastery (where there is some clear criterion of what constitutes mastery). Under this notion it is believed that most students can attain a high level of learning capability. Bloom refers to Carroll's model of school learning in which it is by pathesized that if students "are normally distributed with respect to aptitude, but the kind and quality of instruction and learning time allowed are made appropriate to the characteristics and needs of each learner, the majority of students will achieve mastery of the subject."[18] Bloom cites research results that indicate that mastery learning principles enable approximately four-fifths of students to reach a level of achievement which fewer than one-fifth attain under other learning situations. Furthermore, he claims that the increased competence and public recognition received, produces positive attitudes and increased interest in the subject matter.

The concept of mastery learning is imbedded in the assumptions underlying the structure of CBTE. For, competency, in relation to teacher education, refers to mastery learning in terms of concepts, skills and affect. Competence implies that clear criteria for mastery are determined; (determination of validity of the criteria is a problem that has to be dealt with separately). Once the criteria for mastery are identified the student can be helped to overcome learning difficulties until he achieves the expected outcomes.

The probable results of mastery learning - increased achievement and positive affect are also goals in multicultural education. The disproportionate lack of achievement noted in minority group students is one of the issues to which multicultural education addresses itself. It appears that the processes of mastery learning and the needs in multicultural education are compatible. If minority group students are truly considered as individuals and their differences are dignified by being addressed in relation to content, approach and methods of reinforcement or feedback, then the achievement levels and rate of learning will increase. Bloom hypothesizes that ". . . research is repeatedly demonstrating that individual differences in achievement, time, or learning rate is largely a function of the preparatory or prior instructional approaches and that under ideal conditions individual differences in school learning approach a vanishing point." (17, p. 7) Thus, the concept of mastery learning as an important aspect of multicultural education and CBTE, can be used to improve educational services.

The two ideas - cognitive and affective feedback and mastery learning are but only two of the many ideas that hold promise in the improvement of education for all children. As opportunities for educational reform come about, the two ideas mentioned above and others that are similar and have probabilities for pay-off can be incorporated without loss of time.

SUMMARY

In summary it is important to note that a recurring theme in both CBTE and multicultural education in terms of its assumptions is that of increasing the opportunities and possibilities for permitting students (prospective teachers, inservice teachers as well as children and youth) to participate in the process of their own education. Additionally, a broader range of participants in local community groups must be involved in this same decision-making process of education. The concept of parity has only been explored but not implemented in entirety.

As more pressure is placed upon local groups to define the goals of education in more equitable and ethical terms, more responsibility for choosing from viable alternatives is given to the student. The alternatives must be made available in order to be viable; e.g., in a bicultural community, the school setting must essentially reflect both cultures equally in order for each culture to be viewed as a viable alternative, without prejudice. Additionally, a student must feel free to choose among alternatives, also, without prejudice.

It is only when all persons involved in the process of education arrive at some point of awareness of the necessity to provide alternatives and freedom of choice to students, that educational services will be effective and efficient. Multicultural education is a new approach but it is an idea that will become a part of the very fibre of the cloth of education. CBTE may only be the loom upon which the cloth is woven. As improvements are made on the loom and the fibre enriched by knowledge, results of research and humaneness, the cloth will be more protective, more desired and more valuable.

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